Hon. J. Story

CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

VOL. I. BOSTON, FRIDAY EVENING, DECEMBER 28, 1821. No. 20.

MISCELLANY.

PETERBOROUGH QUESTIONS.

In number 18 we spoke of a controversy that has lately arisen in the English Church, between the Arminians and the Calvinists. It will be remembered that this controversy was occasioned by certain questions, proposed by the Bishop of Peterborough, Dr. Marsh, to candidates for holy orders. We are now enabled to give these questions to our readers, as published in the Monthly Repository for Sept. of the present year. In our next we intend to introduce, from the same work, a short review of the controversy.

Questions proposed to candidates for holy orders, in the Diocese of Peterborough, so arranged under heads or chapters, that they may exhibit a connected view of God's dealings with man under the new Covenant.

CHAP. I.

Of Redemption by Jesus Christ.

1. Did Christ die for *all* men? or did he die only for a chosen *few?*

2. If Christ died for all men, and the free gift of God therefore came upon *all* men to justification, may we thence conclude that all men will be *actually* saved?

3. Is not God himself *willing* that all men should be saved?

4. If then Christ died for all men, and God is willing that all men should be saved, must not they who *fail* of salvation fail through their *own fault.*

5. Does it not then behove us to inquire into the terms of our redemption, that we may learn to do what is necessary on our parts towards the obtaining of everlasting salvation?

6. Is it not necessary, in order to acquire a knowledge of those terms, to examine, *first*, the state in which we were left by the fall of Adam; and *secondly*, our deliverance from that state, through the death of Christ?

Consult Rom. viii. 32; 2 Cor. v. 15; 1 Tim. ii. 6; James ii. 2. See also the consecration prayer in the Communion Service, and the Church Catechism, in answer to the question, "What dost thou chiefly learn in these articles of thy belief?" Rom. v. 18; I Tim. ii. 4.

CHAP. II.

Of Original Sin.

1. Did the fall of Adam produce such an effect on his posterity, that mankind became thereby a mass of mere corruption, or of absolute and entire depravity? Or is the effect only such, that we are very *far gone* from original righteousness, and of our own nature inclined to evil?

2. Does the notion of man's *total* corruption, or *absolute* depravity, produce in general (what is considered its chief recommendation) a deep sense of *humility?*

3. Has not the frequent repetition of the doctrine, that we are not only *far gone* from righteousness, but are nothing better than a mass of *mere* corruption and depravity, a tendency to destroy all sense of virtue or moral goodness?

4. Is it possible, that a doctrine which tends to destroy all sense of virtue, or moral goodness, should be a doctrine that comes from God?

5. Do we exalt the *Creator* by degrading the *creature.*

6. What advantage, then, can we derive from a doctrine which converts mankind into a mass of absolute and entire depravity?—See Art. IX.

CHAP. III.

Of Free Will.

1. Is it in the power of *man*, without the assistance of *God*, to do what is pleasing and acceptable to *God?*—Art. X.

2. Is not divine assistance necessary even to obtain the *will* to do so?—Art. X.

3. But when we *have* the will to do what is pleasing to God, is not the grace of God "working with us," and thus *helping* our infirmities?—Art. X. Rom. viii. 26.

4. Would it not be absurd to say, that the grace of God is working *with* us, "if we ourselves had *no share* in the work?"

5. Is it not, then, contrary to our tenth Article, to declare, that man has *no* share in the work of his own salvation?

6. Though the power which we possess is derived from God, yet when God has *given* us power, does it not rest with ourselves to *exercise* that power?

7. Does not St. Paul declare, that where the Spirit of the Lord is, there is *liberty?*—2 Cor. iii. 17.

8. Though it is God who enables us both to will and to do, are we not required in Scripture to *exert* that ability, and to *work out* our salvation?—Philip. ii. 12.

9. Is it not, then, contrary to say, that man has no share in the work of his salvation?

10. Are any advantages to be derived from the doctrine that God is the sole agent in the work of man's salvation?

11. Is not the power of God *equally* manifested, whether he operates on man immediately, as in a mere passive object, or whether he acts *mediately* through the agency of man himself, and by means which, as Creator of all things, he must have previously imparted?

12. Is it necessary, then, to deny the agency of man, in order to promote the glory of God?

13. Has not the doctrine, that man himself has no share in the work of his own salvation, a tendency to make him indifferent in regard to his moral conduct?

14. Can a doctrine, which renders men indifferent with respect to their moral conduct, be a doctrine that comes from God?

CHAP. IV.

Of Justification.

Sect. I.—*Of Justification in reference to everlasting Salvation.*

1. Does not the Church of England *distinguish justification* from everlasting salvation?*

2. Do not our Articles represent justification as *preceding* the performance of all our good works?†

3. Does not, therefore, our justification (as the term is used in our Articles) take place in this present world?‡

4. Is not everlasting salvation the same as everlasting life or happiness in the world *to come?*

5. Is not then our justification the mere *commencement* of that of which in the general scheme of redemption everlasting salvation is the *end?*

Sect. II.—*Of Justification in reference to its Cause.*

1. Does not the Eleventh Article declare, that we are "justified by faith only?"

2. Does not the expression *faith only* derive additional strength from the negative expression in the same Article, and *not* for our own works?

3. Does not, therefore, the Eleventh Article *exclude* good works from all share in the office of justification? Or, can we so construe the term *faith*, in the Article, as to make it include good works?

4. Do not the Twelfth and Thirteenth Articles *further* exclude them; the one, by asserting that good works *follow after* justification; the other, by maintaining that they *cannot precede it?*

5. Can that which precedes an effect be reckoned among the *causes* of that effect?

6. Can we, then, consistently with our Articles, reckon the performance of good works among the causes of justification, whatever qualifying epithet be connected with the term *cause?*

Sect. 3.—*Of Justification in reference to the Time when it takes place.*

1. When we are justified, are we not, in the words of the Eleventh Article, accounted righteous before God?

2. When we are accounted righteous before God, and so accounted for the merit of our Lord and Saviour Jesus Christ, are we not then admitted to the benefit of the Christian Covenant?—Art. XI.

3. Is not, therefore, our justification our admission to the Christian covenant?

CHAP. V.

Of Everlasting Salvation.

1. Though we are justified or admitted into covenant with God, through the merits of Christ, if we have but *faith* in these merits, and though we are thus admitted even *before* our faith has produced good works, does not the performance of good works, when we *are* admitted into covenant, become thenceforth a *bounden* duty?

2. Do all men, who have been admitted into covenant with God, *perform* that bounden duty?

3. Does not, then, experience shew, that faith, which had been sufficient for our *admission* to the Christian covenant, is not always productive of that fruit which is wanted in order to *remain* there?

4. Though the Twelfth Article declares, that good works spring out necessarily of a *lively* faith, are they a necessary consequence of faith *in general?*

5. Is there not a *dead* faith as well as a *lively* faith? And does not St. James give the former appellation to the faith which remaineth unproductive of good works?

6. Though good works, then, are the *natural* fruits of faith, are they the *necessary* fruits of faith, or fruits which follow of *necessity?*

7. If our faith should not be productive of good works, will our *admission* to the Christian covenant ensure our arrival at the completion of it? In other words, will the justification which takes place in the present life ensure our everlasting salvation or happiness in the life *to come?*

8. Does not the Sixteenth Article declare that we *may* depart from grace and fall into sin?

9. Does the same Article say more than that "we *may* arise again and amend our lives?" And does it not thus imply that we may *not* arise again and amend our lives?

10. Does it not then follow from the Sixteenth Article, that justification leads not of *necessity* to everlasting salvation?

11. Is not then the performance of good works a condition of everlasting salvation though not of justification, viz. as the term justification is used in St. Paul's Epistles and in our Articles? St. James takes it in a *different* sense; and therefore does not contradict St. Paul.

12. Are *conditions* of salvation incompatible with the doctrine, that salvation is the *free* gift of God? Or must we not rather conclude, from the very circumstance, that though, on the part of God, the gift is *free*, he may annex to the offer whatever conditions he may think proper to prescribe?*

13. Are not those conditions repeatedly declared in Holy Scripture?

14. Has not Christ himself declared that we are to be rewarded every man according to his *works*,† and that they only who have done *good* shall come to the resurrection of life?‡

15. Has not St. Paul also declared that God will render to every man according to his deeds?—Rom. ii. 6.

16. Does not St. James ask the question—Can faith save us? And does he not himself answer the question, by saying that "faith, if it hath not works, is dead?"—James ii. 14, 17.

CHAP. VI.

Of Predestination.

1. Does not the Seventeenth Article enumerate various qualities as belonging to those persons who are predestined to everlasting life?

2. Is it not one of those qualities, that "they walk religiously in good works?"

3. Is not, therefore, the walking religiously in good works, a *criterion* by which they who are predestined to eternal life may be distinguished from those who are *not* so predestined?

4. Does not our Saviour declare that we shall be known by our *works*, as a tree is known by its *fruit?*—Matt. vii. 16—21; xii. 33—35; Luke vi. 43—45.

5. Does not St. Peter declare that we are elect according to the foreknowledge of God, unto *obedience?*—1 Pet. i. 2.

6. Is it not, therefore, a contradiction, both to Scripture and to the Seventeenth Article, to assert that he decrees of God are *absolute?* Or that election on the part of *God* has no reference to foreseen good conduct on the part of *man?*

7. If we believe that, in respect to a future state, neither our good coduct can excite any reasonable hope, nor our bad conduct any reasonable fear, is there any thing beyond the dread of *temporal* punishment to deter us from the commission of crimes?

8. Is not the law of God (which, when rightly understood, affords us an *additional sanction* to the law of man) so perverted by such a belief, as so become the means of *counteracting* the law of man?

9. Is not such a belief *injurious* also to the *individual*, as well as to society, by exciting ungrounded hopes in the confident hypocrite, and driving modest virtue to despair?

10. Though the Creator is not accountable to the creature, and his will alone determines *who* shall be elected to eternal life, is it credible that a Being of infinite wisdom, justice and goodness, should elect on any other principles than such as are *consistent* with those attributes?

11. And does not absolute or indiscriminate election *annul* the distinctions of good and evil, of virtue and vice?

12. Is, therefore, such election possible on the part of a Being who is infinitely wise, just and good?

CHAP. VII.

Of Regeneration, or the New Birth.

1. Is not our *new* birth distinguished from our *first*, or natural birth, by being a *spiritual* birth?

2. Are we not *spiritually* born when we enter into covenant with *God?*

3. Do we not enter into covenant with God, through Christ, at our *baptism?*

4. When the outward sign is duly accompanied with the inward grace, are we not then born, (in the words of our Saviour. John iii. 5.) "of water and the spirit"?

5. Does not our baptismal service accordingly declare that we *are* regenerated at our baptism?

6. Does it make any exception or reservation on that head?

7. Is not our new or spiritual birth, as well as our first or natural birth, an event which happens only *once* in our lives?

8. If, then, we believe in the doctrine of our Church, that the new birth takes place at *baptism*, can we believe that they who have been baptized according to the rites of our Church will be regenerated at any *other* period?

CHAP. VIII.

Of Renovation.

1. Though at our baptism we become regenerate, and were made the children "of God by adoption and grace," does not the infirmity of our nature still require that we should *daily be renewed* by the same Spirit?—See the Collect for Christmas Day.

2. Does the assistance which we thus receive from the Holy Spirit display itself by sensible impulses, or do we discover this assistance only from the *effects* which it produces?

3. Does not St. Paul describe the fruits of the Holy Spirit? And do not those fruits consist in *goodness and righteousness and truth*?—Ephesians v. 9.

4. If we wish, then, to know whether we are assisted by the Holy Spirit, must we not examine whether we have attained to *goodness and righteousnes, and truth?*

5. And if we have *not* these fruits of the Spirit, is it not presumptuous to imagine that the Spirit dwelleth in us?

6. Do not even the *best* of men require, during the whole course of their lives, the aid of the Holy Spirit to secure them from the danger of sin?

7. Is it not, then, presumptuous to suppose that, at *any* period of our lives, we can have become either so *perfect* or so *secure* as to have no longer need of renovation?

CHAP. IX.

Of the Holy Trinity.

See the Articles I.—V.; and the Church Catechism.

1. Are not there three persons in the Holy Trinity, equal in power, though different in office?

2. What is the office of God the Father?

3. What is the office of God the Son?

4. What is the office of God the Holy Ghost?

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* In the very first Homily, and in the very wording of that Homily, we find the expression, "justification *and* everlasting salvation." If the *disjunctive* particle had been employed, the terms might have been considered as of similar import. But in such a case it would be tautology to employ the *conjunctive* particle.

† According to Article XII. good works *follow after justification*; and according to Article XIII. we are even *incapable* of doing good works before we are justified.

‡ It is used also in the same sense by St. Paul.

* The word used by St. Paul, clearly shews that it is the *giver*, not the *receiver*, who is free from obligation. —See Rom. v. 15, 16.

† Matt. xvi. 27. ‡ John v. 29.

Report of the Committee of the Eastern Unitarian Society, read at the Yearly Meeting at Yarmouth, England. June 28, 1821.

CHRISTIAN FRIENDS,

We are thankful for another occasion of assembling together the ministers and members of our respective churches, because we feel that we are associated for a useful and laudable purpose. The dissemination of scriptural truth is the end and object of our association, and a more important one can scarcely challenge our attention. We have reason to be thankful, that though death has removed some valuable and excellent members of our association, yet that most of those who assembled with us here on a former occasion, are again enabled to participate in the high gratification which the recurrence of these meetings is calculated to afford. And we would appeal with confidence to all who have so united with us, whether it has not been good for them: whether the virtues of Christian friendship and Christian zeal have not been called into exercise on these occasions, and whether the effects which have resulted from them have not been permanent and beneficial? It is true that in many, perhaps in most instances, we are not able to perceive the immediate advantages which result from the circulation of our Tracts. We have nothing to offer but the plain and simple truths of the Gospel, and generally to unwilling and prejudiced readers. We have no worldly advantages to render them palatable, nor have we any threats or penal laws at command wherewith to enforce their reception. By their own intrinsic excellence they must stand or fall. We can only recommend a patient and candid inquiry into the principles we profess, and we have to rely for their success solely upon the force of truth, and the progress of education. This mighty work, we have reason to rejoice, is going on with an accelerated progress, and it is the most powerful instrument that we can wield. When the soil is prepared for the reception of truth, when man is enabled to read, to compare, to examine for himself, we can have no doubt as to the final result. As freedom of thought is the parent of all virtue, so is the want of it the nurse of vice, and particularly of that general disposition to all sin, servility. Those who are accustomed not to think for themselves, but to be led by a guide, are prepared equally for the reception of absurdities or the commission of crimes.

It is a leading and an honourable feature in Unitarians, that they encourage and inculcate the importance of free and unshackled inquiry into religious subjects. They possess a practical argument in favour of this principle. They have experimentally proved the advantage of it. Hence that freedom of speech in their teachers, hence the candour with which they are heard. Often and severely as they are reviled, they have learnt to bear it with a temper becoming the followers of him whose disciples they desire to be accounted, and it never enters their minds to wish the injury of any one even of their bitterest opponents. We would take the works of those opponents in our hands, and contrasting them with those of our most eminent controversial writers, we would ask with confidence, where is to be found the largest portion of true Christian feeling? Where are most conspicuously united Christian zeal with Christian charity; in the writings of Horsley, Magee, and Wardlaw, or in those of Priestley, Carpenter, and Yates? No candid or unprejudiced inquirer will be at a loss to answer. And while writings which have a direct and manifest tendency to increase the spirit of prejudice and bigotry are extolled and circulated, while their authors are rewarded with power and preferment, it becomes our duty to circulate, as far as we are able, the works of men which may in some degree counteract their pernicious tendency. How easy it is to catch the fire of persecution, and how hard to quench it! The great end of the Gospel is to set man free, to loose the heart from shackles and the understanding from human traditions. Yet how many of its professors have an interest in keeping mankind in bondage! What a confederacy there is in a part of the Christian world against the freedom of the whole! To defeat such an unholy alliance, to counteract an attempt so unwise and so impious ought to be our constant aim, and we hope that, as far as the sphere of

this Association extends, we may have been in some degree enabled to accomplish it.

It is lamentable to reflect how little the progress of knowledge has effected in exciting a tolerant or a reforming spirit in the establishment of this country. In the early age of Protestantism it is too true that the principles of toleration were little understood even by Dissenters. It was disavowed by them, as well as by the members of the Establishment. Among those who are unshackled by creeds and human articles this is no longer the case—the progress of knowledge has had its proper effect upon them; but it has exerted itself with much less success upon the Church, which is maintaining intolerant principles every day, and, as far as it dares, performing intolerant actions. Effects can only be explained by a reference to their cause, and here the cause is immediately discovered. Toleration is contrary to the interests of the governing members of the Establishment, the priesthood. It is conformable to the interest of the Dissenting body in all its parts. As intolerance is contrary to the progress of the human mind, and to the discovery of truth, these important interests will always be more or less opposed by church establishments, and the extent and influence of Nonconformity is the best counteraction to that baneful tendency. This alone can preserve religion from its worst corruptions, and human nature from its greatest evils—civil and mental slavery. And the narrowest and meanest of all spirits is displayed by him, who wishes to extinguish all religion but his own; who cannot bear the existence of the man that differs from him; who desires that no man should think for himself, but only as men long since dead have chosen to think for him; who would interdict the use of thought; who invents all sorts of false and weak pretences to induce men willingly to resign the use of thought, and to join with him in exploding it. To such persons, and to such principles we must be opposed. Our necks are not fitted to wear their yoke of bondage; for, standing fast in the liberty wherewith Christ hath made us free, we claim for ourselves, and we invite our fellow-christians to join with us in a free, impartial, and fearless inquiry into the great truths of the Gospel. Let but this be accomplished, and we have no fears as to the result.

From the Monthly Repository.

SIR, *Torquay, March* 6, 1821.

Allow a member of the Unitarian Fund to express the satisfaction with which he has noticed a recent resolution of that society to extend its endeavours to foreign objects. At the last General Meeting three additional members were added to the committee, with an especial view to this point. This gives me hope that that just reproach of Unitarians, their inactivity in promoting the knowledge of the common salvation, is about to be wiped away. For I willingly believe, that in these foreign objects is intended to be embraced not only the promotion of Unitarianism in foreign Christian countries, but also the promotion of Christianity in foreign Heathen countries; an object which, of the two, must be allowed to be by far the more important and necessary. Indeed, in all our exertions of this kind it is well for us to feel that we do not so much aim to make converts to our peculiarities, as to bear our part, in a way which our consciences approve, in the common exertions of the whole christian body; in opposing the powers of darkness, and extending the kingdom of light. Much of this is to be done at home, but the great battle is abroad. On us the light has arisen, and we enjoy its beams; but how melancholy, how afflicting is that darkness which still overshadows by far the larger part of our fellow men! In these Christian lands, if any one is destitute of the blessings which true religion imparts, it must in great measure be the result of his own neglect and wickedness; but throughout the wide dominions of Heathenism, the belief of cruel and debasing superstitions is the lot to which man is born. There is no escape; no ray of light has penetrated the gloom, no instructor is at hand, no gospel is read or heard of; the strongest minds are led captive, human weakness struggles with a demon that is too strong for him, and his feeble resistance ends in a subjection final and hopeless. These superstitions are not merely the gloomy reveries of the enthusiast! their dreadful activity is every where displayed in crushing the emotions of humanity, and rending asunder the dearest ties of nature; so that we can hardly regard the condition of those who are their victims, without judging that it were better for them not to have been born.

Does Christian philanthropy weep over this picture? Nay, let her do more than weep, let her rouse herself to action! It is our happy lot to live in a day when these great subjects receive the attention which they deserve. The Christian world is now awake; they are no longer passive spectators of this sad state of things; their messengers are already in every part of the earth, manfully contending with the inveterate evil. Great are the exertions, and not mean the success, as those, who will be at the trouble to inform themselves on the subject, will readily see. That success will, at no very distant period, be glorious and universal, both the signs of the times and the assurances of prophecy give us great reason to believe. Let me, then, with the freedom and affection of a Christian brother, remonstrate. Shall not Unitarian Christians take any part in the labour, the glory, the everlasting reward of these exertions? I trust in God there shall not long be occasion for such a remonstrance. I hope that the Unitarian Fund, encouraged and supported by the whole Unitarian body, will very speedily make a beginning in this truly good and generous work. Some fields of labour there are which do in a most especial manner belong to them: the Mohammedans, the Jews, the Indian Reformers, seem reserved for their work. The missionary accounts abound with objections of these half-enlightened classes to the strange doctrine of the Trinity. What an opening has William Roberts made for us near Madras!* How reasonably may we hope for coadjutors in the disciples of Rammohun Roy! What attention would our primitive and sublimely simple doctrine be likely to gain from the inquiring philosophers of Shiraz!† How tempting a field for exertion is Greece and Turkey, and the yet unattempted field of Abyssinia!

Now as to the means of enabling the Unitarian Fund to undertake foreign missions, I would make one simple proposal, which would, I think, be fully equal to the end. *Let every Unitarian Congregation form, or at least connect itself with, a Fellowship Fund; and let it be a principle with every Fellowship Fund to remit a regular proportion of its receipts, at least one third, to the Unitarian Fund in London, in consideration of its extensive operations in the common cause.* This would be a grand movement, and give union and strength to the whole body. On the other hand, as a minor matter, it is suggested that much interest may be gained for a society by punctuality in transmitting the printed reports and lists of subscribers to the members. I have observed some failure in this respect, but I go no farther than to drop this suggestion, having nothing at heart but the prosperity of the institution to which it alludes. If these feeble remarks should at all contribute to excite attention to their important subject, it will richly reward

A MEMBER OF THE UNITARIAN FUND.

* William Roberts, is a native of the country where he resides. He was born in 1771. During the disturbance with Hyder Ally, in 1780, he lost both his parents, and was himself sold as a slave. He at length went to England, where he was baptized at the age of eighteen by the name of William Roberts. He learnt to read English for the purpose of understanding his Bible. He found great difficulty in reconciling his prayer-book with his bible, particularly the part relating to the *trinity*; but by persevering inquiry he found that others had the same difficulties, and he was not long in coming to the conclusion, that his bible was to be followed in preference to any system of human origin. From 1754 till 1816 (and perhaps till the present) he has acted as butler in the family of Mr. W. Harrington. At a place called Pursewaukum, he has for a long time been very successfully engaged in instructing the natives in the plain and simple doctrines of Unitarian Christianity.

† A city of Persia, situated about 100 miles easterly from the Persian Gulf. It is about 30 m. S. W. from the ruins of Persepolis, the metropolis of ancient Persia, and 180 S. of Ispahan. It is considered the second city in Persia, and is the residence of one of the Princes. The population is 40,000.

"The people of Shiraz" says Morier, "regard themselves as the prime of Persians, and their language as the most pure, and their pronunciation the most correct." Those of Ispahan, are however considered as far excelling them in learning. Shiraz was once a walled city, but the walls are now in ruins except its gates.

Ed. C. Reg.

For the Christian Register.

MR. REED,—As you have lately published in the Christian Register several *forms of Church Covenant* which are recommended for their brevity and conformity to scripture, I should be glad to see some of an opposite description, that the public might have an opportunity of comparing them with each other, and of knowing what barriers have been raised in many of the churches of our land against the progress of truth and for the defence of established error.

With this view, I send you for insertion in your valuable paper, the following confession of faith, adopted several years since by the church of Christ in Topsfield. Your readers must bear on mind that an assent to each and all of the following articles is required, in order to admission into that church. I do not believe that this is one of the most exceptionable. In a large proportion of the orthodox churches in New-England, and I suppose throughout Christendom, confessions of faith of a similar character have been adopted; and in some, the terms of admission to church privileges, are, I am persuaded, much more arbitrary, unscriptural and unjust, than those contained in the following instrument.

Confession of Faith.

Art. 1. You believe there is one God, who is eternal, immutable, omnipotent, omniscient, infinitely holy and good; and that there are *three persons in the Godhead*, the *Father*, the *Son*, and the *Holy Ghost*.

2. That God made all things by word of his power, and *from eternity decreed all things*, and extends his providence over the whole creation, ruling and disposing all things for his creatures *for his own glory*. Proof texts, Eph. i. 11. Acts iv. 27.

3. That God created man in his own image, in *knowledge*, *righteousness* and *holiness*, and consequently in a state of innocence and happiness; but in a state of trial under a covenant of works.

4. That man continued not in that estate; but our first parents sinned, and in consequence of it "all, both Jews and Gentiles are under sin and condemnation."

5. That God hath not left all mankind to perish in that state of sin and misery, but hath *elected some to everlasting life*. Proof texts, Eph. i. 4, 5, 6. ii Thes. ii. 13.

6. That the Sacred Scriptures of the Old and New Testament are the infallible word of God, *containing all instruction necessary to salvation*.

7. That the Lord Jesus Christ, who is revealed in the Sacred Scriptures, *is both God and man*—that he hath offered himself a sacrifice for sin, and that he is the only Redeemer *of God's elect*.

8. That the Spirit of God must convince us of sin, and *change our wills before we exercise that faith* which unites our souls to Christ, and makes us partakers of the benefits of his death and resurrection.

9. That God requires of us as necessary duties, though not as meritorious conditions of salvation—*faith, repentance and obedience.*

10. That those who are born again of the Spirit of God, or are brought to the exercise of evangelical faith and repentance, *will be preserved from final apostacy, and will infallibly be saved.*

11. That there will be a resurrection of our bodies, and that our souls will be reunited to them in such a manner, that we shall be capable of endless happiness or misery.

That Jesus Christ will appear and judge the world in righteousness—the sum of which judgment will be "The wicked shall go away into everlasting punishment, but the righteous into life eternal."

Covenant.

You do now in the presence of God and this assembly, solemly take *the Lord Jehovah, Father, Son and Holy Ghost to be your God*, and do give yourself to be his, promising to make *his holy word the only rule of your faith and practice*, &c.

Now it is bad enough to demand all this, especially to require the candidate for admission, after having subscribed to these Articles, some of which are so directly at variance with the plain language of Scripture, solemnly to promise that he will make God's *holy word the only rule of his faith and practice.*

But were the creeds and confessions of faith, now in use in some of the churches in this Commonwealth, brought to light, and exhibited in all their naked deformity, I make no question but that they would be found to embrace much more of error, and that their extravagance would be such as to excite the astonishment and indignation of an enlightened public. VINDEX.

TESTIMONIES OF THE FOREFATHERS OF NEW ENGLAND, IN FAVOUR OF CHRISTIAN CHARITY AND AGAINST ILLIBERALITY AND BIGOTRY.

Continued from p. 74.

No. VII.

In 1692, Dr. *Cotton Mather* published a sermon entitled "Blessed Unions," on that prayer of Christ for his followers, John xxvii. 21. "*That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us.*" In the Dedication to Rev. *Mathew Mead*, *John How*, and *Increase Mather*, referring to the principles professed and practiced in the New-England Churches, he observes, "not only have those of the *Scotch* and *French* communions been admitted unto a *transient* communion in these churches, when they have come with due testimonials for it; but also in our *stated* communion, the name of *Presbyterian* and *Congregational* (yea, and *Episcopal* too, when piety is otherwise visible) and I may add the name of *Antipedobaptist* likewise, is of no consideration; *both*, yea all together, do *as one man*, carry on the affairs of our Lord's ecclesiastical kingdom, and the *substantials* of religion, (perhaps critically, sometimes named,) only, become the terms of sacred fellowship."

From the sermon, the following extracts are made.—"1st. we are to be *united in one profession.*—What says the Apostle, in 1 Cor. i. 10. "I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment." As far as we can, we should be of the same opinon, and hold the same doctrine of christianity: be sure, we must concur in all the fundamental ones, or else we cut off ourselves from the communion of saints. The pagans counted *Harmonia* to be a deity; and a *harmony of confessions* among all christians, is a divine sort of a thing. Yet, "speciosum est quidem nomen pacis, et pulchra opinio unitatis, sed quis ambigat eam solam unicam Ecclesiæ pacem esse quæ Christi est?"

2d. "We are to be *united in our affection.* 'Tis possible that we cannot come up, or go down to the persuasions of some godly brethren; yet we are still to *love* them all *as brethren.* It should be with us, as it was said in Acts iv. 32. "The multitude of them that believed, were of one heart and one soul." We must make no *schism* in the church of our Lord Jesus Christ—all the church catholic, that is, all that speak and live according to the *main things* in the gospel of God, must have our charity, although they be not in *all things* of our mind. Every saint must have our hearts knit unto them, as Jonathan's was to David; and we must not confine saintship to every thing in our way. Moreover, having with God's leave, joined ourselves to that particular church which we judge most fully answering "the pattern in the mount," we must with a holy and humble carriage, endeavour the *peace* of it; as well as of any other societies with which it walks in communion: and at the same time, if there be any other *particular church*, with which in its constitutions or observances, we cannot maintain an entire communion, yet even there also, we should beware of hasty censuring; and, while we walk "wherein we have attained," we must with all charitable friendliness and patience, leave unto God "those who are otherwise minded, until God shall reveal even this unto them." It is a rule as good as old, "Necessariis unitas, in adiaphoris libertas, in utrisque charitas."—p. 42—44.

"O that from this day we might all agree to lay aside all expressions of a groundless or boundless displeasure against any of our neighbours! and especially that all saints would concur to give each other *the right hand of fellowship*, in those more important things wherein they are indeed *unanimous*, and *walk together* wherein they are *agreed*: that in the lesser things wherein their apprehensions are yet *various*, they may indulge one another, without all unchristian persecutions or animosities; and not revile one another, as vile schismatics, for every modest separation. As for *strife*, no ink of mine is black enough to describe the prodigious abominations, the abominable consequences of it. All that ever the most eloquent ancients thundered against *schism*, you may apply to the sin of *strife* in the churches of God; for indeed *schism* is but *that.* Let me add, never did the Almighty God use more omnipotent arguments to command and caution men against any sin, than he has to still all *strife* among his people; and shall we quarrel after all?" p. 50.

"Where we can unite in the *end*, there let us do it; and not contend about the *way* leading thereunto. To see an *oneness* in the *judgments* of all good men upon every particular in christianity, is as much to be despaired of, as to see an exact *likeness* of all the *faces* and *features* in the world. But where we are all set for what is holy, just, and good, we should shake hands with one another, saying as in Gen. xiii. 8. "Let there be no strife, I pray thee between me and thee, for we are brethren." 'Tis in pursuance of this golden rule, that I would farther say—Where we can unite in *practices*, let us do it; although, perhaps, we cannot unite in the *principles* whereon we proceed in those practices. The same conclusions may, by diverse intellects, be formed out of diverse premises. I say then, let them not only hold the *conclusions*, but gladly *hold together* in them; and never vex one another about the *media* which they raise them on." p. 56.

"It is impossible for any, but God, who forms the spirit of man within him, to form the understandings of men into a belief of every christian doctrine. If we shall violently and forcibly *compel* all about us, to take in all our *schemes*; we shall be as inhuman as that giant, who cut or stretch'd all his lodgers to the exact length of the bed he had provided for them." p. 72.

"In short, we should conclude as the famous African Synod did upon the subject of *baptism*, "Neminem judicamus si diversum in hac re senserit." We must beware how we *monopolize* all godliness to *our own little party.*"—p. 76.

"Let me, in a word, say, as the apostle once, "why dost thou set at naught thy brother?" "let us follow after the things that make for peace:" and let me beg that the fourteenth chapter to the Romans, mayn't become *apochrypha.*"

For the Christian Register.

Thoughts suggested by Christmas.

Eighteen hundred and twenty-one years ago was the nativity of our Saviour. In that space of time how many revolutions have convulsed the civilized world! Empires have arisen, flourished awhile, and decayed; successive dynasties of rulers have swayed the sceptre and passed away; six thousand generations of men have been born into life and one after another have sunk into the grave, yet the religion that dates its origin from Christ has survived the downfall of nations, and the power of monarchs, and has flourished through the successive races of human beings who each in their time have been the occupants of the earth. From a small beginning in the person of one who perished by an ignominious death; and perpetuated by the labours and zeal of a few humble followers, chosen from the lower classes of a nation, for ages the prey of conquerors, and for its superstition and ignorance the scorn of those who had enslaved it, it has spread in despite of the tyranny and persecution of rules, the prejudices of those who despised its author and propagators, the hatred of its foes and the errors of its friends: in spite of all these it has spread and triumphed, till it is become the religion of the civilized world, and ranks amongst its followers and champions the noblest, strongest and most enlightened minds that the earth has seen. Even in regions that were unknown for centuries afterwards to the nations that first received it, it is the religion professed by millions, and the superstitions of savages as wild and strange as the realms that they inhabited, have given way to the doctrines and precepts of Jesus of Nazareth. Yet, notwithstanding the length of time that has intervened since the annunciation of Christianity, notwithstanding the devotedness to its cause of those who have professed to be its followers, how little is it understood even now if we form our judgment of men's knowledge from their actions rather than from their words! Let any one to whom its doctrines and precepts are unknown, study them as delivered by our Saviour in the evangelists; what will be his impressions as to the conduct that ought to characterize those who call themselves Christians, and declare the doctrines of Christ to be the rules of their life? He will undoubtedly declare that they ought to be peaceable, meek, charitable, merciful, abounding in acts of kindness and words of love, not harshly condemning others but avoiding reproaches and strife, and endeavouring by humanity and the mutual performance of good acts and the exercise of forbearance and toleration, to render life pleasant in this world, in the hope of a fellowship of happiness in that which is to come. Let him, then, turn to the history of nations, and more particularly to that part which includes the rise and progress of the Christian Religion, and how far will he find that this character has been borne, or this mode of conduct pursued, by those who call Jesus their master and lord. "The truth is disgraceful, but it must be spoken. He will find bigotry and intolerance in the room of mildness and charity, and persecution and bloodshed in the place of mercy and peace. He will find in times past one set of men called Christians, waging war even to extermination against others bearing the same name, and professing to follow the same teacher, because they did not believe in some dogma (perhaps in itself incom-

prehensible) which they themselves arrogantly declared to be essential. He will find the temple, of the deity stained with the blood of his creatures massacred by their unrelenting brother, and his mental vision will rest upon the blackened stake and half consumed faggots, where the noble, the wise, the learned and the pious, perished by an excruciating death, because they dared to call upon their God in other words than those that their murderers chose to prescribe, because they attached a different meaning to some obscure sentences of the scripture, or because they refused to assent to creeds which they believed to be false. Such are the things he will find from the time that Christianity began to prevail until now; and even now he will find the same spirit that enacted these deeds, still prevailing in many, who, devoid of temporal power to perpetrate these acts afresh, endeavour to launch the thunders of the Almighty against those who differ from them in opinion on religious doctrines, and in the bitterness of their zeal threaten them with everlasting damnation, because they look upou the everlasting, infinite, and incomprehensible Being in another light than they themselves. Seeing such things, we may well say that the religion of Christ is not understood, and well may its enemies scoff at those who say they believe in it, while they practise what it forbids and leave its precepts unfulfilled!

Ordination at New-York.

MR. EDITOR,—It is probably known to all your readers, that a Unitarian Society is established in the city of New-York. In May, 1819, five gentlemen met to devise means to gather a society, where public worship could be maintained on liberal principles. They were incited to the measure, at the time, by the illiberality of the New-York clergy, in not inviting into their pulpits Boston clergymen, who occasionally visited the city. As the abovementioned gentlemen were from Massachusetts, they very naturally desired to hear the glad tidings of salvation from the lips of their former pastors and friends, whenever they sojourned amongst them. And when they found them shut out from the pulpits of those clergymen, who, on their visits to Boston, were welcomed to the pulpits of the very men whom they now exclude; they felt themselves compelled to provide a place where they might hear the word of God *in their own tongue*. Such was the commencement of the present "First Congregational Church in New-York."

In a short time the association enlarged, until measures were taken to establish a church, and erect a temple of the Most High. In this laudable design some of the orthodox clergy unintentionally assisted by sounding the tocsin of alarm, and preaching violently against the sentiments of the *new* congregation. The edifice is an elegant and convenient one, of small size. It has an organ and an excellent choir. Beneath the church are a vestry, in which is a parish library; a lecture room, fitted up with seats and a desk; and a large room, suitable for a Sunday school.

The above remarks have been made as introductory to an account of the recent ordination of Rev. William Ware. This interesting event took place at the abovementioned church, on Tuesday, 18th instant. The ordaining council assembled in the vestry, at 10 o'clock. The churches represented by their pastors or delegates were the following: Rev. Dr. Bancroft's, of Worcester; Rev. Dr. Harris', of Dorchester; Rev. Mr. Sparks' of Baltimore; Unitarian Society in Philadelphia; Rev. Messrs. Channing's, Palfrey's, Pierpont's, Boston; and the University church, in Cambridge. The council was organized by the choice of Rev. Dr. Bancroft as Moderator, and Rev. John Pierpont as Scribe. The proceedings of the congregation, in inviting Mr. Ware to be their pastor, and the necessary vouchers for his literary, moral, and theological qualifications, were examined; whereupon it was voted unanimously that the Council approve of the proceedings and will proceed, at 11 o'clock to the ordination.

The following was the order of services:—Anthem—"*Lord of all power and might*," &c.—Introductory Prayer by Rev. James Taylor, of Philadelphia.—Hymn, from the Society's collection—"*Great God of grace, arise and shine.*"—Sermon by Rev. Dr. Ware, of Harvard University, from Acts xxviii. 22: "*But we desire to hear of thee, what thou thinkest; for as concerning this sect, we know that every where it is spoken against.*"—Ordaining Prayer by Rev. Dr. Harris, of Dorchester.—Hymn, written for the occasion, by Rev. J. Pierpont.

O Thou who art above all height!
Our God, our Father, and our Friend!
Beneath thy throne of love and light,
Let thine adoring children bend.

We kneel in praise,—that here is set
A vine that by thy culture grew;
We kneel in prayer—that thou would'st wet
Its opening leaves with heavenly dew.

Since thy young servant now hath given
Himself, his powers, his hopes, his youth,
To the great cause of truth and Heaven;
Be thou his guide, O God of truth!

Here may his doctrine drop like rain,
His speech like Hermon's dew distil,
Till green fields smile, and golden grain,
Ripe for the harvest, waits thy will.

And when he sinks in death; by care,
Or pain, or toil, or years opprest;
O God! remember then our prayer;
And take his spirit to thy rest.

Charge by Rev. Dr. Bancroft.—Right Hand of Fellowship by Rev. H. Ware.—Concluding Prayer by Rev. J. Pierpont.—Hymn from the Society's collection—"*From all that dwell below the skies.*"

The prayer was deeply affecting and solemn; and the singing animated and chaste. Of the sermon, charge, and right hand of fellowship, the public have opportunity to judge, as an edition issued from the press in New-York, is for sale at the bookstores in this town. They will unquestionably be perused with a degree of that high approbation with which they were received in the delivery. Those passages of the sermon, which referred particularly to the relation subsisting between the pastor elect and the preacher, were deeply impressive and interesting: nor could the heart of sensibility remain unmoved while listening to the fraternal effusions of him who tended the fellowship of the churches. We leave it to the reader to imagine the feelings of those, who, (if any such there were) mingled in the audience from curiosity, to hear what these babblers would say, or from an intention to obtain matter for denunciation and opprobrium. What would have been the feelings of him,* who, in a valedictory discourse to his people, two sabbaths previous, used language similar to the following:—"I warn you to avoid those who are self-styled rational christians;—they are in fellowship with the devil: but stop—I wrong the devil; he pretends not to conceal the means by which he destroys the souls of men."—To see these venerable men of God solemnly and piously setting apart a youthful brother to the holy office of a Christian Minister with the simple and appropriate ceremonies which, unaccustomed to them as the New-York clergy are, we in this part of the country look upon with reverence and interest, must have hushed their murmurs, and touched their hearts. Unitarianism, falsely accused of being young in years, and dead in feeling, would have gained their respect, if it had failed to attract their love. They would have heard no railing accusation brought against their calumniators; no hostile denunciation of other sects; but only the language of christian love, sympathy and truth.

After the services, the ordaining council, with the male members of the society, partook of a dinner provided for them at the Mansion-house Hotel, in Broadway; during which time two hymns were sung, and many sentiments expressed suited to the occasion. The formation of this society, and the settlement of a pastor, form a new era in the religious history of the city of New-York; and from the interest that has been very generally felt in their success, as well as from the disposition that now prevails to understand why this sect is "*every where spoken against*," we have ground to hope that the pure worship of the one living God, through the one Mediator will at no distant period be generally acknowledged as the true scriptural worship.

S. A.

*Rev, Dr. Mason.

CHRISTIAN REGISTER.

FRIDAY EVENING, DECEMBER 28, 1821.

Congress of the United States.

THE SENATE.

MONDAY, DEC. 17.—Standing committees were elected by ballot on the following subjects. On Foreign relations—On Finance.—Commerce and Manufactures.—Military Affairs.—On the Militia.—On Naval Affairs—Public Lands—Indian Affairs—Claims—The Judiciary—Post Offices—Pensions—The district of Columbia—Accounts.

A letter was received from the Secretary of the Treasury inclosing a report respecting the erection of Light Houses.

TUESDAY, DEC. 18.—Mr. Barbour submitted a resolution that it be proposed to the Legislatures of the several states, to amend the Constitution of the United States, by providing that in the apportionment of the representation of the several States in Congress, the number of representatives shall not exceed *Two Hundred*.

Mr. Williams introduced a resolution relative to the manner of subsisting the Army.

On motion of Mr. Johnson, a committee was appointed on *roads and canals*.

WEDNESDAY, DEC. 19.—A motion was committed relative to the Federal courts, and the completion of fortifications on the Mobile.

Resolution of the Legislature of New-Hampshire relative to the appropriation of lands for purposes of education, were presented.—Also, a resolution relative to an uniform mode of choosing electors of President, Vice President, and Representatives to Congress.—A memorial from agricultural societies in Virginia—praying for a reduction of the duties on certain imports.

THURSDAY, DEC. 20.—The President communicated a letter from the Secretary of state, relative to the Census.

Sundry resolutions of the Legislature of Illinois were commnicated.

Several bills from the House were read twice.

Adjourned.

HOUSE OF REPRESENTATIVES.

SATURDAY, DEC. 15.—After prayers, 154 petitions were presented and referred to various committees.

Various motions of a local nature were made and disposed of.

Mr. South, of Md. submitted a resolution asking information relative to the quantity of military stores, &c. implements of war, in the different fortifications of the United States.

Mr. Hill, of Me. submitted a resolution relative to Indian titles to lands.

Mr. S. Smith called the attention of the House to certain resolutions, before submitted, relative to the amalgamation of the Navy Hospital Fund and the fund for the Hospital for Seamen in the merchant service.

A motion was made by Mr. Rich, of Vt. requesting information relative to the quantity of wool imported since 1816. Resolutions were submitted by Mr. Cook, relative to the judiciary; by Mr. Sibley, relative to the ransom of American captives of the late war; by Mr. Gilmer, relative to treaties with the Indian tribes; by Mr. Buchanan, relative to aiding "The Chesapeake and Delaware Canal Company."

Mr. Whitman submitted a resolution, proposing an amendment to the Constitution, relative to the districting of the several states for the election of Representatives to Congress, and electors of President, &c.

The Committee of Commerce was instructed to report a bill for abolishing useless offices of the customs.

Mr. Wright submitted a resolution relative to the enabling the rightful owners of runaway slaves to recover them from other states.

"After some discussion, it was voted 70 to 60, to refer the motion to the committee of the judiciary, instead of a select committee. In the course of this discussion, Mr. Wright, of Md. denounced the interference of the Quakers, and others, to prevent the reclamation of slaves, and hinted that if effectual means were not taken to secure the rights of the slaveholders in this particular, he did not know but they might be driven to take up arms to protect themselves."

A motion was made relative to the purchase of cannon for the use of the United States.

A motion was made relative to the examination of the harbours of the United States on the Pacific Ocean and the transportation of artillery to the north of the Columbia river.

The House agreed to consider the resolution of Mr. WHITMAN, requesting such information relating to the late transactions in Pensacola, as the President may think proper to communicate.

TUESDAY, DEC. 18.—A bill was reported for the relief of persons disabled by wounds in the revolutionary war.

A motion was made relative to bonds to be required of Agents, through whose hands the public monies pass.

A number of subjects of local interest came before the House, and were disposed of.

WEDNESDAY, Dec. 19.—Amongst other business, there was an animated discussion, respecting an adjournment during the Christmas holydays. The proposal was negatived.

Thursday. Dec. 20.—Prayers were offered by Rev. Mr. Sparks.

Two resolutions requiring information respecting sick and distressed seamen, were discussed and agreed to.

Mr. Colden submitted a resolution relative to the interest received on money by the Bank of the United States.

A message from the department of state was received and ordered to be printed. *Adj.*

Massachusetts Peace Society.

The Anniversary meeting of the Massachusets Peace Society, was holden on the evening of the 25th, at the vestry of the Old South Church. After reading the Report, and transacting the usual busines, the society proceeded to the church, where an ingenious and appropriate address was delivered by James Savage, Esq. The devotional exercises were by Rev. Mr. Jenks. The objects and spirit of this benevolent association, are evidently beginning to be better understood. Great good has, no doubt, already been effected by this society in turning the attention of the community to the enormities of war; and if pacific sentiments should continue to progress in this and other countries, for *fifty* years to come, as they have for *five* years past, we might congratulate ourselves with the hope, that wars would soon cease from the face of the earth.

From the Gazette.

PRIZE TO THE ALLIGATOR.

Arrived at this port on Tuesday, Portuguese ship *Mariana Flora*, *Ventura Anacleto de Bretto*, master, from Bahia for Lisbon, where the vessel belongs, having been ordered to this port by the United States schooner *Alligator*, Capt. Stockton, for an attack upon the flag of the United States, in charge of Lieut. Abbot. The circumstances relating to this occurrence are as follows:

On the 5th November, lat. 20, long. 30, the Mariana Flora was discovered by the Alligator, standing to the Northward and Eastward, but soon after tacked to the Southward, and on the Alligator nearing her she clewed up her courses, handed her top-gallant sails and hoisted a small blue pendant half-mast at the mizen-top-gallant mast.

It was supposed on board the Alligator that the ship was in distress and all sail was accordingly made to approach her, but they were shortly after surprised by a fire from the whole broadside of the ship, when the Alligator was within a short distance of her, which she kept up for near an hour in a raking position, before a single gun was discharged from the Alligator; during all which time the U. S. flag was flying on board the Alligator, and the ship displaying no national flag.

At the expiration of nearly an hour from the time of the first attack, the Alligator commenced firing upon the ship, which she kept up till within pistol shot of the ship, on her quarter, when the broadside of the schooner being changed, Capt. Stockton hailed the ship to know who and what she was, whether she had any national flag, to which he received no answer. A few minutes after the Portuguese flag was run up the mizen, and immediately after the flag was hoisted, two guns were discharged at the Alligator. Capt. Stockton then hailed the ship and told them if they did not cease firing and send their boat alongside the schooner, he would sink her. The crew of the ship then deserted their quarters and the Captain came on board the Alligator.

The ship mounted twelve guns, viz. 2 long 12, 2 6, 4 24 and 4 18 pound carronades, manned with 29 men, including officers. A part of the guns were thrown over board; all the crew of the ship were left on board, and have arrived in her.

The office of James T. Austin, Esq. in Court st. and the printing-office of Messrs. Phelps and Farnham in the same building, were broken open on Saturday night last. Some injury was done to the desks; and the papers of the office were scattered about, but no money being found in either place, the villains went off without taking any article with them.

On the same night the store of Messrs. Wells & Lilly, Court-street was entered by thieves. They were discovered by the watchmen, having a light, attempting to force the safe, which contained a small sum of money. It has not been ascertained that any property was carried off.

SALEM, Dec. 21.

A letter from Havana, Nov. 26, gives an account of an affray the preceding night, on board a Philadelphia vessel, out of which some soldiers attempted to force a man, when the captain shot two of them, one dead. There is a great irritation in that place against the Americans—among the higher classes on account of the treatment of Col. Calava by Gen. Jackson, and among the low on account of the capturing of the *pirates!*

Gaz.

BALTIMORE, DEC. 18.

Revolution in Brazil.—A passenger was put on board the steam-boat Virginia on her passage from Norfolk here, from the brig Resolution, in 36 days from Pernambuco, which sailed the 10th of November. He states, that there had been a complete Revolution throughout the Brazils. The Governor and staff had been shipped off from Pernambuco, and the Prince Royal had been sent from Rio Janeiro.

The same state of things existed at St. Salvador and Montevideo—there was some resistance made at Pernambuco by the royal troops, but after about 100 being killed, were compelled to surrender. All the ports were thrown open. Flour dull at 6 mill reals. Provisional governments were established, and every thing had become tranquil.

It is also said that the Patriot General Artegas, was a prisoner at Buenos Ayres and that that unsettled place had had three different Governors within a month previous to last accounts from there. *Patriot.*

NEW-YORK, Dec. 19.

Fire.—Between 8 and 9 o'clock last evening, St. Paul's Church, (African) situate in Collect, between Anthony and Leonard streets, took fire, and was wholly destroyed. The fire originated from a crack in the chimney, near the roof. The building was of wood, and the fire spread with such rapidity, that it became, in a short time wholly enveloped in flames.

It was a very handsome edifice, having been erected a few years since by the Episcopalians for the coloured people of that denomination. Many of the buildings in the vicinity were of a combustible nature, but owing to the activity and unceasing exertions of our fire companies, were saved. The destruction of this church is a serious loss to the blacks, but we trust it will soon be replaced by a more durable building. *D. Adv.*

Parricide.—A lad between 16 and 17 years of age, named William Wiggins, living in Hartford county, North Carolina, has been committed to jail for murdering his father. He had a scuffle with his mother, the father being absent, in which she proved conquerer. The lad went to a neighbor's; and on his father's return home his wife related the occurrence, and he went in pursuit of his son. After meeting him, as soon as an opportunity offered, he shot him dead.

FOREIGN ITEMS.

Mexico.—Accounts from Havana state, that *Iturbide*, the military leader of the late Revolution, in that country, had declared himself Emperor of *Mexico*.

From New-Orleans and Havana.—The steam ship Robert Fulton, Captain Barnard, arrived at Charleston 15th inst. in the morning, from New-Orleans and Havana, bringing advices from the former place to the 2d, and from the latter to the 8th inst.

The Robert Fulton met in the Missisippi a French slave brig, called the *L'Pensee*, prize to the U. S. sloop of war Hornet, with 230 slaves on board, in charge of Lieut. Armstrong, prize master. It is stated that this vessel was previously captured by a Columbian privateer, which was also taken by the Hornet.—*Gaz.*

PARIS, Oct. 25.

Lately some of the Journals thought propor to announce the decease of the famous Bergami, as happening a few days after that of the Queen of England. Upon the authority of letters from Italy the Belgian papers have denied the intelligence of his death, and add, moreover, that M. the Chamberlain, was living in good health at his chateau.

Denmark.—In the kingdom of Denmark there were born in 1820, 32,376 children, of whom 3,089 were natural children. The number of deaths was 23,532. At Copenhagen the births were 2,225, including 852 natural children; the deaths 1162.

MARRIED,

In Salem, On Sunday last, by the Rev. Mr. Emerson, Mr. Jesse Smith, U. S. N. to Miss Mehitable Smith, of Salem.

In Hingham, Mr. George Lincoln to Miss Jane Loring.

In Dorchester, on Thursday evening last, Mr. Jason Wadsworth to Miss Mary P. Withington.

DIED,

Lost overboard from schr. Ida, at sea, Josiah Lane, jr. aged 19 years, only son of Capt. Josiah Lane, of Hingham.

In New-York, Capt. Benjamin Cooper, aged 58, of Taunton.

JUST published, and for sale by *J. W. Burditt*, Court-st. and by Messrs. *Cummings & Hilliard*, No. 1, Cornhill, "*An* ADDRESS delivered before the *Hingham Peace Society*, Dec. 6, 1821, by CHARLES BROOKS, minister of the third church in Hingham."

Dec. 28.

POETRY.

For the Christian Register.

SPIRIT OF CHRISTIANITY.

Spirit of Christianity !
Humble plant of Heavenly birth,
Faith and holy charity
Are thy precious fruits on earth.

Spirit of Christianity !
Come and visit earth again,
Bring, O bring, to dwell with thee
Peace, and love, and virtue's reign.

More than worldly pride or zeal,
More than fashion's ways inspire,
Or the creeds of men reveal,
More than these, dost thou require.

More than party names insure,
More than seeks the praise of men,
Piety that robs the poor,
Faith that works for worldly gain.

Can it be to *hate* mankind,
Even in a Saviour's name—
Was Christianity designed
But to wound our neighbor's fame ?

Sly reproach and bickering strife,
But for mere opinion's sake ;
Can they show the ways of life,
Or of heavenly things partake ?

Was it thus the shepherd throng
Heard announced the gospel plan,
Such th' enraptur'd angel's song
Of peace on earth, good will to man ?

He whose words were life and peace,
Whom no party name confin'd,
Mark'd the milder way to bliss,
Love, his mission to mankind.

Nor a God whose partial hate
Burning ere creation's morn,
Did he reveal ;—the infant's fate,
Eternal woe for being born.

No—'twas love and mercy shone
In all he did, and all he taught,
His doctrine was from God alone,
From Him the mighty works he wrought.

But if such my neighbour's creed,
Why should I his name destroy ?
Can I hear *him* vainly plead
For rights *I* still would fain enjoy ?

Spirit of Christianity !
Hast thou lit the brands of death,
Nations robb'd of liberty,
Millions slaughter'd for their faith ?

Hast thou broke life's moral bands,
Bound in chains the human mind,
Shut with blood-polluted hands
The gates of mercy on mankind ?

No—those deeds of darkest name
In the tragic book of Time,
Thy blest spirit must disclaim,
Unpolluted with a crime.

'Tis that fiend of giant reign
Bigotry, when arm'd with power,
Crimes which darker periods stain,
When the faggot could devour.

Even in this age of light,
Half subdu'd the monster reigns,
Foaming, tho' of bloodless might,
Roaring " *Heresy !*" in chains.

Conscious of his waiting doom,
Plain he shows from whence he came,
In a face of milder gloom
Seems the *Mammoth* in the *Lamb*.

But as flies the cloud of night,
As the radiant day draws nigh,
So before true gospel light
Must the conquer'd monster fly.

More enlighten'd, milder too,
Man with Time advancing seems,
Grows more candid to review
Gloomy creeds and monkish dreams.

In the friendly *march of Mind*
Conscience too redeems her claim,
Man a brother yet must find
Own'd in every sect and name.

Spirit of Christianity !
Let thy rain-bow tokens spread,
Peace and Heaven-born Charity,
'Till from earth thy clouds have fled.

H. B.

MISCELLANY.

From the Monthly Repository.

EXTRACT FROM SOUTH'S SERMONS.

Sir—I think the following extract from one of South's Sermons, entitled " The doctrine of the Trinity as asserted," may be worthy the attention of some of your readers, as shewing how many of most orthodox repute, and deeming themselves most sound in the Trinitarian faith, have in truth not a bit of the Trinity in their creed; but are as very Unitarian heretics as Socinus or Dr. Priestley. I need hardly remind your readers, that a notable controversy once arose between Dr. South and Dr. Sherlock, on the true and right mode of conceiving of the Trinity, and that finally Dr. South's explication of it received the approbation of the University of Oxford, in convocation assembled. So that it is not to be considered as the opinion merely of an individual Doctor, but as the last corrected edition of orthodoxy from the highest authority. The passage is as follows:

" But that we may a little aid and help out our apprehensions in conceiving of this great mystery, let us endeavour to see whether upon the grounds and notions of reason, we can frame to ourselves any thing that may carry in it some shadow and resemblance, at least, of one single, undivided nature's casting itself into three substances without receding from its own unity. And for this purpose we may represent to ourselves an infinite rational Mind, which, considered under the first and original perfection of *being* or *existence* may be called the *Father*, inasmuch as the perfection of existence is the first, and productive of all others. Secondly, in the same Infinite Mind, may be considered the perfection of understanding, as being the first great perfection that issues from the perfection of existence, and so may be called *the Son*, who is also called the Word, as being the first emanation from that Infinite Mind. And then, thirdly, when that Infinite Mind, by its *understanding* reflects upon its own essential perfections, there cannot but ensue *an act of volition and complacency in those perfections*, arising from such an intellectual reflection upon them, which may be called the *Holy Ghost*, who, therefore, is said to proceed both from the Father and the Son, because there must be not only existence, but also understanding, before there can be love and volition. Here then we see that one and the same mind is both being, understanding and willing, and yet we can neither say that being is understanding, nor that understanding is willing."

I shall not stay to point out the self-blazoning folly of this choice scheme, though it is certainly liable to more than one *reductio ad absurdum*. An obvious consequence from it, if it mean any thing, is, that the Father, in himself, is destitute of both will and understanding, the Son of existence, and the Holy Ghost of both existence and understanding. Yet let it be remembered, the advocates of the Trinity, if they disrelish this, have only the alternative of the opposite doctrine maintained by the more honest Sherlock, that is, that the three persons are to be regarded as three distinct minds. But this again has the misfortune of not being distinguishable from the doctrine of three Gods: as the University of Oxford perceived, and therefore pronounced it heretical. The Unitarian believes that God has both existence and understanding and will, and thus, wafting aside the smoke of unintelligible words, he believes precisely as much of the Trinity as South and his party: while, at the same time, believing that God is but one undivided mind, he avoids the Paganism of Sherlock. In arguing with Trinitarians I believe it would be expedient to bring them, if possible, to avow one of these alternatives, before we proceed farther.

If, Sir, you deem what I have written worthy of insertion in your Repository, you will oblige

PHILOGRAPHUS.

SETTLEMENT AT SIERRA LEONE.

The following is an extract from the annual report of the Vermont Colonization Society, at their meeting holden at Montpelier, in October.

"The practicability of establishing colonies in Africa, and raising the degraded and oppressed negroes to the condition of civilized men and Christians, is demonstrated by the flourishing state of Sierra Leone. A full account of this interesting colony, now containing 12,000 people, cannot be given in this report. It may be proper, however, for a moment, to advert to the improvement made in Regents-Town, in the short space of three years under the ministry of Mr. Johnson, a missionary, who, at the request of the governor, was stationed at that place in the month of June, 1816. At this time 11,000 liberated negroes, natives of twenty-two different nations, were here collected together, and a considerable number of them had but recently been liberated from the holds of slave ships. They were greatly prejudiced against each other, and in a state of continual hostility, with no common medium of intercourse, but a little broken English, without clothes, and none seemed to live in a state of marriage. They were crowded together in huts to the number of ten, and fifteen, and twenty, in a single hut—six or eight died in a day, and only six infants were born during the year. They were enslaved by the most gross and gloomy superstitions—abominably filthy, stealing whatever they could, and scarcely exhibiting the least desire for improvement. Such was the condition of this people in 1816. Mark now the description given of the place in three years after, when, for a season, Mr. Johnson left them and returned to England:

"The town is laid out with regularity, nineteen streets are formed, and are made plain and level with good roads round the town. A large stone Church rising in the midst of the habitations, a government house, a parsonage house, a hospital, school houses, store houses, a bridge of several arches, some native dwellings, and other buildings, all of stone, are either finished, or on the point of being so. The inhabitants all industrious farmers. Gardens, fenced, are attached to every dwelling. All the land in the immediate neighborhood is under cultivation, and pieces of land to the distance of three miles. They have a rich variety of fruits, and of both animal and vegetable food, having a daily market, which on Saturday is large and general. Although all are farmers, many of them are also mechanicks. Fifty of them are masons and brick layers, forty carpenters, thirty sawyers, thirty shingle makers, twenty tailors, four blacksmiths, and two butchers. In these ways, upwards of 600 maintain themselves, and have been enabled in this short space of time by the fruits of their own productive industry, to relieve from all expense on their personal account, that government to which they pay the most grateful allegiance. The appearance and manners of the people have improved no less. They are all decently clothed. Almost all the females have learned to make their own clothing. About 400 couple are married; they have been accustomed to spend their nights in dancing and drumming after the heathenish fashion of their country. Not a drum is now left in the town. Only six deaths occurred in six months, while forty-two children were born in 3 months. Not an oath had been heard in the town to Mr. J's knowledge, for a year, nor had any drunkenness been witnessed. The attendance on public worship is regular and large, Mr. Johnson's first congregation consisted of but 9, now 12 or 1300 negroes regularly assemble three times on the Sabbath for worship, and 500 regularly attended morning and evening prayers, and the schools contain upwards of 500 scholars; and the number of communicants at the table of the Lord when Mr. J. left them, was 263. A recent visitor of the colony affirms that he never saw divine service more devoutly attended than at Sierra Leone."

Good and bad government.—Mexico and the United States are contiguous portions of the same territory, possesing the same natural advantages, and they present, in striking contrast, the effects of the opposite extremes of bad and good government.—In the former, a few individuals, with overgrown fortunes, and estates equal to European provinces, riot in boundless luxury, surrounded by half-famished multitudes, who have scarcely clothes or shelter. The city of Mexico contains 30,000 beggars; and every deficient crop is attended with the destruction of some thousand lives, though there are millions of acres of the richest soil unoccupied. In the United States, a hundred or a thousand men are not humbled and degraded, and stripped of the fruits of their labour, to feed the vanity and pamper the appetites of one individual; a famine or even a scarcity never occurs; beggary and enormous wealth are equally unknown; but just laws spread abundance and security through the whole society.—Wages are the gauge of the labourer's condition; and in the United States the labourer receives a dollar a day, while in Mexico he receives only one fourth of that sum, though all commodities are dearer. In the one country, you find knowledge and freedom, with the fruits of these—industry, enterprise, happiness and improvement. Step over the boundary line, and though the climate is still genial, the soil fertile, and nature in every thing the same, you will find only ignorance and oppression, torpor and misery. If we add the half of the mixed race to the whites, the whole Mexican population of European blood, in 1804, would not exceed 2,200,000. The United States were colonized ninety years later than Mexico, and under more unfavourable circumstances; but by the time they have run the same period of existence, it can be shown that they will have a white population *of seventy millions*. Can there be a more decisive proof of the pernicious influence of the Spanish misrule in cramping the progress of improvement?

London paper.

Days of Persecution.

The days of persecution, it is to be hoped, and perhaps believed, have run their course. They have settled into the abyss of time, and will never again be drawn out to darken and disgrace the history of human nature. The hideous spirit of those days, whose poisonous breath infected all that was pure in the human heart, and blasted all that was fair and lovely in the christian scheme, is powerless, subdued by the majesty of truth, and the rising strength of unperverted reason. Heaven has smiled on the land, and the chimeras which so long brooded in the imagination, and settled upon the soul, have gradually dissolved and disappeared. If some traces of them still remain, they are like the inscriptions on the mouldering monuments of antiquity, losing something of their distinctness and form with the return of every sun. The finger of time will at length erase them, and leave a fair surface, on which shall be written, in characters that can never be defaced, the motto of all succeeding ages—truth and christian charity.

Unit. Mis.

THE UNICORN.

Mr. Campbell (the Missionary) has kindly favoured us with the following description of the head of a very singular animal which he has just brought from the interior of Africa. We also, have had an opportunity of seeing it, and fully agree with Mr. Campbell, that the animal itself must have answered the description of the *Reem* or *Unicorn*, which is frequently mentioned in Scripture.

" The animal," says Mr. Campbell, " was killed by my Hottentots, in the Mashow country, near the city of Mashow, about 200 miles N. E. of New Zattakoo, to the westward of Delagoa Bay. My Hottentots never having seen, or heard, of an animal with *one* horn, of so great a length, cut off its head, and brought it bleeding to me upon the back of an Ox. From its great weight and being about 1200 miles from the Cape of Good Hope, I was obliged to reduce it by cutting off the under jaw. The Hottentots cut up the rest of the animal for food, which, with the help of the natives they brought on the backs of Oxen to Mashow.

" The horn which is nearly black, is exactly three feet long, projecting from the forehead about 9 or 10 inches above the nose; from the nose to the ears measured three feet. There is a small horny projection of about eight inches, immediately behind the great horn, designed for keeping fast or steady, whatever is penetrated by the great horn. There is neither hair nor wool on the skin, which is the colour of brown snuff.

" The animal was well known to the natives; it is a species of the Rhinoceros; but if I may judge of its bulk by the size of its head, it must have been much larger than any of the seven Rhinoceroses, which my party shot, one of which measured eleven feet from the top of the nose to the root of the tail.

" The skull and horn excited great curiosity at the Cape; most were of opinion that it was all we should have for the Unicorn.

" An animal the size of a Horse, which the fancied Unicorn is supposed to be, would not answer the description of the Unicorn given by Job, chap. xxxix. verse 9, *et seq.* but in every part of that description, this animal exactly answers to it."—*Philosophical Magazine.*

BLAIR.

The celebrated Dr. Blair had been for twenty three years a preacher in the Scottish metropolis, before he could be induced to favour the world with a volume of the sermons which had so long furnished instruction and delight to his own congregation. He transmitted the manuscript of his first volume to Mr. Strahan, the king's printer, who, after keeping it for some time, wrote a letter to him, discouraging the publication. Mr. Strahan, however, had sent one of the sermons to Dr. Johnson for his opinion; and after his unfavourable letter to Dr. Blair had been sent off, he received from Johnson on Christmas eve, 1776, a note, in which was the following paragraph: " I have read over Dr. Blair's first sermon with more than approbation; to say it is good, is too little." Mr. Strahan had, very soon after this time, a conversation with Dr. Johnson concerning them; and then he very candidly wrote to Dr. Blair, enclosing Johnson's note, and agreeing to purchase the volume, for which, in conjunction with Mr. Cadell, he offered £100. The offer being accepted, the volume was published. The sale was so rapid and extensive, that the proprietors spontaneously doubled the sum which they had agreed to give Dr. Blair for the copyright. Encouraged by the public approbation, Dr. Blair produced three additional volumes at different intervals; for the first of which, or second of the series, the same liberal publishers gave £300, and for the two others, £600 each.

The whole of these volumes experienced a degree of success which exceeds all that we read of in the history of pulpit literature. " They circulated," says Dr. Finlayson, " rapidly and widely wherever the English tongue extends; they were soon translated into almost all the languages of Europe; and his present majesty (late majesty, George III.) with that wise attention to the interests of religion and literature which distinguishes his reign, was graciously pleased to judge them worthy of a public reward. By a royal mandate to the Exchequer in Scotland, dated July 25th, 1780, a pension of £200 was conferred on their author, which continued unaltered till his death."

☞ Subscriptions for the Christian Register are received at the printing office of John Cotton, Jr. No. 10 Congress-street, and at Cummings & Hilliard's, No. 1 Cornhill. Communications for the Editor may be left at either of the above places, or at No. 3 Newbury-place. New subscribers who wish to file their papers, can be furnished with a regular series of the numbers from the commencement of the work.

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☞ A chamber to let over the above store.

Nov. 16.

Massachusetts Charitable Mechanic Association.

APPLICATIONS to the Committee of Relief of the Massachusetts Charitable Mechanic Association, will be attended to by *John Cotton, Oliver Johonnot, Daniel Messinger, Benjamin Clark, Isaac Harris, and Jonathan Harrington*, Committee.

Information is requested of those who are proper subjects of this charity. Nov. 30.

Clergyman's Almanack, for 1822.

JUST PUBLISHED by Munroe & Francis, No. 4, Cornhill, *The Clergyman's Almanack; or Astronomical Diary and Serious Monitor, for the year of our Lord and Saviour Jesus Christ*, 1822. Being the 2d after Bissextile or Leap-Year, and the Forty-sixth of the Independence of the United States.

Calculated for the Metropolis of Massachusetts, lat. 42 deg. 23 min. north; *but will serve for all the New-England States.* Oct. 19.

CHRISTIAN REGISTER,

PUBLISHED EVERY FRIDAY EVENING, FOR THE EDITOR.

JOHN COTTON, Jr. Printer.

No. 10, Congress-Street,

BOSTON.

TERMS OF SUBSCRIPTION.

Two Dollars and Fifty Cents if paid in advance, or Three Dollars payable in six months.